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THE PROBLEM OF THE AXIOLOGICAL EXISTENCE OF A PERSON IN AN IDEOLOGICAL ASPECT

The problem of value-semantic, psychospiritual human development is one of the urgent quests of modern human sciences. The nature of consciousness and culture, the vital and spiritual forces of man in the world-view aspect acquire further comprehension in the context of explanation of modern practices of being. Conceptualization of the phenomenon of values and cultural development of man is based on the apology of human in man, which is resonating with the positions of philosophical anthropology, philosophy of culture, philosophy of life.

In the broad and general sense, the world of the axiological existence of man contains theoretical-cognitive, artistic-creative, moral, subjective and other characteristics of human activity, the orientation of this activity for the improvement of the inner-spiritual world of its own "Self" and the acquisition of characteristics of the "cultural" man, as well as for the development of the cultural "space" of the environment.

The problem of axiological existence from a dynamic perspective is a process of continuous formation, improvement and creative self-development of man: without the beauty of the soul it is impossible to see the beauty of external life. Thinkers of antiquity understood this kind of "psycho-ecological axiom" as follows: "If there is no peace in your soul, there is none anywhere else!".

Clarifying the nature of human existence through the categories of "value", "meaning", "spirituality" means that a person can not only discover the surrounding world, but also create it. The creative possibilities of the person indicate that in addition to understanding and thinking, the person has also a volitional attitude to the reality. Due to the value and moral convictions, thinking and volitional processes, the world of human axiological existence is constantly being objectified in artefacts, and is forming a culture.

Man is a being that is capable of expressing the will in a culture with the help of the value-semantic beliefs, assessments and meanings. On the basis of values and meanings as ideal-metaphorical formations, the representations of the individual about his life purpose are concentrated on the symbolic landmarks of the vital and activity behavioural tactics are represented. Axiological assessments of man are always loaded with meaning: "Outside the "kingdom of values" there would be no "kingdom of meaning"(G. Rickert). Values are a kind of cultural forms of fixation and synthesis of the meanings of human existence. Among the universally recognized human values are: life, goodness, blessing, truth, beauty, freedom, justice, the need for coexistence, "live" communication and others, which belong to the basic values of culture, formed by the cumulative practice of humanity. Circumstances of the social life contribute (or, conversely, hinder) to the realization of the value-semantic potential of the individual. Socium, devoid of meaning, is not so much indifferent as it is hostile to man. According to Camus, the fixation of the tragic disorders of a person both with the world of the individual "Self" and the social world is determined

by the situation of "absurd" as a convincing evidence of the loss of meaning. Indicative in this respect is the work of V. Frankl's "Man's Search for Meaning". Scientist argues that the meanings are localized in the so-called "neo-ethical dimension" [4, p. 77].

The nature of values is "irrational," at the same time, V. Frankl touches upon the topic of interdependence between the meaning and values. Values, in his opinion, are semantic universals, through which a person receives an opportunity to make life meaningful. Among the meanings of values, the author names the values of creation, the values of experience, the values of the relation. Value becomes a meaning for a person in the case when a person had own experience of the awareness of the significance of something. The scientist emphasizes that "values can not be learned – values ought to be experienced" [4, p. 82].

According to V. Frankl, meaning can not be given to a person, it can only be found by the person. The scientist argues that "the meaning is the ability to find the meaning that does not depend on sex, intelligence, level of education, religiosity, human nature or environment" [4, p. 101]. A well-known scientist reduces semantic human objectivity to: the meaning in the activity, the meaning in the experience, the meaning in love. Even suffering, he argues, has a meaning when a person is transformed and becomes different.

The modern German philosopher P. Slotterdijk points to a situation that determines the state of a consciousness of a modern man, which he outlines by naming it a "cynical mind", which is "enlightened by a false consciousness", a reflection of the decline of social existence. This is stated in the cult book "Critique of Cynical Reason".

In the name of the work the ancient Greek word "kynikos" appears as a category. In the classical version, the school of cynics contained valuable guidelines compliant with the requirements of the environment and taught "to be courageous before the challenges of destiny." The spiritual value of individual freedom and independence acquired an absolute significance. The "cynical reason" of P. Slotterdijka is a statement of a profound split between the essential manifestations of social existence and the moral and spiritual guidelines of human consciousness. Thinker sees the output in the search of answers to the challenges of "enlightened false consciousness" in the experience of the "successful life" [1, p. 527]. Values are above the individual essence of man, thanks to the values a person rises to the heights of self-realization, self-affirmation and freedom. Without values, according to P. Sorokin's definition, "a person turns into an electron-proton complex and a reflex mechanism" [2]. The assimilation of values, ideals, moral norms is fundamentally individual. Man is capable of perceiving and creating values in the event of a series of transformations of his "self". Cognition that changes the way of human existence transforms its ethos. It is no coincidence that contemporary societies are being interpreted not only in the context of the differentiation of classes, but to a greater extent, as a hierarchy of consciousnesses. Values are cultural forms of fixation, consolidation and maintenance of related and generalized meanings of human existence. For each person, a set of individually significant values is organized into a hierarchical system by the degree of their subjective significance in relation to the dominant value. The presence of such a system provides the personal meaning of human existence and harmonizes its inner world within a particular culture. K. Y. Jung showed that the human "self" is the concentration of personality characteristics and the top of universal human depths in the psyche of the individual [6, c. 68]. Say, as an example of compelling features that can take transpersonal expression in the individual psyche serve such phenomena as freedom, love, dignity, the right to be different and tolerance. Love is a phenomenon of the translation of the personal "self", thanks to which a close person becomes an absolute centre, turning into the inner state of the subject of love. Freedom appears as a space of self-acting of the individual and his free choice. No other concept reflects "the very human dimension of being", as the concept of "freedom". Freedom "creates" a person with a reasonable, responsible, independent being. Freedom is a prerequisite for the existence of a moral dimension of a person; for a particular person, the active purpose of freedom is to overcome own egoism on the principles of self-improvement, as well as self-restraint, self-control, self-regulation. The right to be different is determined by the ability to withstand the threat of the absorption of the individual by the outside world. Among the

human-created meanings that have gained new sound in the realities of modern social conditions, there is tolerance as a value through which, in the individual and public consciousness, there is more perseverance in the beliefs to eliminate from practice the relations of the phenomena of conflict and confrontation, as a result of the establishment of the basic principles of interpersonal communication, in the basis which there are mutual recognition, mutual understanding, solidarity and mutual assistance. Tolerance is a value criterion, where the ethical component of the discovery of respect for the "identity of the other" acts with the necessity. The concept of human dignity joins new semantic actuality. "Dignity" of a person is a sign of self-worth and self-respect, of a dignified and noble behaviour. As well as the notion of "high moral", in the semantic aspect, "dignity" is the answer to the "value challenges" of the time. The desire for value search is peculiar to people. It is the main driver of behaviour and personality development. In order to live and actively act, one must believe in the meaning, with which its actions are filled. The disappearance of this benchmark due to any reason leads to the collapse of the entire system of personality.

The development of the world of the axiological being of the person includes: the formation of the culture of world attitude, the formation of semantic life strategies, the solution of internal psychological contradictions, the culture of attitude to situations of life, which is carried out as a way of value-semantic development of the personality of the person, expansion of the space of its potential opportunities. Obviously, culture optimizes the human factor of axiological existence and approves a human-dimensional world, alternative to any mechanistic, indifference. Valuing-semantic field of human consciousness is the object of creativity, where the images and ideas, symbols and concepts, values and beliefs are born. Man is able to accommodate the whole world within the limits of his personality. In this respect, a person is monadological, that is, capable of representing a social and natural whole, able to exist for others. The idea of the axiological existence of man is within the conscious meanings of the human genesis and value-creative objectification in the world of culture.

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СИСТЕМА ЦІННОСТЕЙ УКРАЇНСЬКОЇ ХАРТІЇ ВІЛЬНОЇ ЛЮДИНИ ТА ХРИСТІЯНСЬКА МОРАЛЬ

У людській душі живе почуття і прагнення до прекрасного. Але саме ті особистості які найдосконаліше розвинули у собі естетичне почуття і повністю віддалися витонченому мистецтву, прийшли до усвідомлення, що ідеал краси персоніфікований, або поданий митцем через призму його світогляду і є штучним в сучасних умовах. Відповідно, і тут